

THE

EMD7

SHEKEL



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The Open Freight Car Discovery at Dachau

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The Association sponsors major cultural/social/numismatic events as national and regional conventions, study tours to Israel, publications of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association is the publisher of the SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits nor accepts advertising, either paid or unpaid. All articles published are the views and opinions of their authors and may or may not reflect the views and opinions of A.I.N.A.

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Table of Contents

President's Message

By Moe Weinschel.....2

The Jews of Odessa

By Ira Rifkin.....3

Dachau Concentration Camp Scrip

By Lance K. Campbell.....6

My Eight Grain Specimen Story

By Dr. Sidney L. Olson.....10

Sister Cities

By Peter S. Horvitz.....14

A Nasty Nazi Propaganda Item

By Harry X. Boosel.....16

The Aleph Beth Page

By Edward Janis.....18

Determining the Face Value of

Israel's Commemorative Coins

By Shmuel Aviezer.....19

Zalman David Levontin

By Edward Schuman.....22

The Struma Tragedy

By Yaron Reinhold.....24

An Historic Promissary Note

By Edward Schuman.....26

Raoul Wallenberg

By William B. Cowley.....27

Give Me That Old Time Aleph-Beyt

By Simcha Kuritzky.....30

A.I.N.A. Club Bulletin

By Donna J. Sims.....39

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The President's Message *by Moe Weinschel*

Dear Member:

By the time you receive this issue, we will probably be in the midst of our Tour to Israel. Also, you will have received the 25th Anniversary medal. (That is, if your dues are up to date.)

We were present, along with quite a contingent of A.I.N.A. members, at Gracie Mansion, the residence of His Honor David N. Dinkins, Mayor of New York City, for a presentation of the new "New York/Tel Aviv" twin city medals.

The presentation was made by Eliezer Shiloni, Director General of Israel Government Coin & Medals Corp. The bronze, silver and gold medals were in a beautiful olivewood case with appropriate inscription on the cover. Mayor Dinkins said that New York/Tel Aviv was a good match. He reiterated his admiration for Israel, its fantastic accomplishments since its birth, and said - that he plans to visit again soon.

I leave you with this short report, and the promise of full details of our tour to Israel, March 15th to 29th in the next issue.

Shalom

IMPORTANT REMINDER NOTICE

A.I.N.A. SIMPLY CAN NOT AFFORD TO MAIL THE SHEKEL TO THOSE MEMBERS WHO HAVE NOT YET PAID THEIR MEMBERSHIP DUES. THIS IS THE SECOND ISSUE OF 1992 AND REGRETABLELY MUST BE THE LAST YOU WILL RECEIVE UNLESS YOUR DUES ARE PAID.

The Jews of Odessa *by Ira Rifkin*

adapted from an article in the L.I. Jewish World

On a quiet street in the Ukrainian city of Odessa, events that occurred decades apart, but are forever linked by the continuum of Jewish history, unfold within a stone's throw of each other. On one side of Nicheporenko Street, in a now crumbling structure built around a large courtyard, the great Hebrew poet Chaim Nachman Bialik and the Revisionist Zionist leader Vladimir Jabotinsky both labored in the years preceding the 1917 Bolshevik revolution.

While the poet wrote for the Hebrew press, the politician agitated for a Zionist state under the banner of an organization with the unwieldy name, "*The Society for the Support of Agricultural Workers and Craftsmen in Syria and Palestine*", the only legally authorized institution of the movement in Russia (1890-1917).

Odessa was a center of early Zionist activity, and such heroes of the Jewish nationalist struggle as Dizengoff, Klausner, Ha'am and Borochov worked for the cause there. The activity was such that Odessa was called the "*Gateway to Zion*", a testament to the large number of Jews who passed through this Black Sea port city on their way to Palestine.

Across from 12 Nicheporenko St., and just up the block, stands another ancient structure, also built around a central courtyard. The courtyard is now strewn with melon rinds and large chunks of broken plaster. In the darkest hours of the Holocaust Jewish life

persevered in a secret cellar beneath the kitchen floor of one small apartment tucked away in the rear of the building.

It was there, that Lucy Kalika, then eight years old, hid for more than two years during World War II in a space measuring just 21 feet by 9 feet. For 27 months, she - along with her mother, sister, two aunts and another woman and her two children - lived without heat, light or plumbing, and in constant fear of being discovered.

Not until the occupying Nazi and Romanian forces were driven from Odessa by the Red Army in the spring of 1944, two years after the Nazis had officially declared the city *Judenrein*, free of Jews - did the group emerge from hiding.

Today, no Jews live in these buildings on Nicheporenko Street. Nor is there any plaque or sign to acknowledge the Jewish significance of either structure. That lack of recognition speaks volumes about the precarious state of contemporary Jewish life in Odessa and the extent to which the vast majority of the approximately 69,000 Jews who live there today are unaware of Jewish tradition and culture in general, and of their own city's Jewish history in particular. The deadly combination of the Holocaust and more than 70 years of Soviet repression have left Odessa's collective Jewish memory decimated.

Odessa, a city of more than one million, is an architectural

combination of fading pre-Bolshevik European elegance and post-revolution Soviet utilitarian sameness. Jewish Odessa dates back to the city's 18th century origins as a Turkish outpost. The Russians found six Jews when they took the fortress of Khadzhi-Bei in 1789. The oldest Jewish tombstones in the cemetery date from 1793. According to estimates, 20% of the towns population (12,000 persons) in the 1840's were Jews, 35% in 1897 (153,194 persons) and 30% (180,000 persons) in 1939.

Odessa's commercial prominence, coupled with what for the area was a relative tolerance for minorities, attracted large numbers of German, Ukrainian and Galician Jews during the first decades of the 19th century. The Jews of Odessa engaged in retail trade or crafts. Jewish economy was distinguished by the roles Jews played in the export of grain via the harbor, in wholesale trade, banking and industry. Large numbers of them engaged in the liberal professions. By the turn of the 20th century Odessa claimed the second largest Jewish population of any city in czarist Russia: about 175,000. Around 70% of Odessa banks were owned and operated by Jews. Jewish doctors also accounted for 70% of the medical profession and more than half the lawyers. The city, never a stronghold of religious Orthodoxy, was a center of the *Haskalah*, the Jewish enlightenment movement, as well as an early outpost and supporter of Reform Judaism.

When Odessa was occupied by the Romanian troops during

World War II, on October 16th 1941, about 90,000 Jews lived in the city. 8000 of them were slaughtered during the first day of occupation. On February 23rd, 1942, Odessa was declared *judenrein*. The local inhabitants and occupying forces looted Jewish property. The old Jewish cemetery was desecrated and hundreds of old granite and marble tombstones were shipped back to Romania and sold. The Jewish Theatre was turned into the Deutsches Haus for entertaining German troops.

Soviet troops under General Malinofsky returned to Odessa on April 10th 1944. A few thousand Jews were found alive, hiding in the catacombs, or living with false papers. In the report of the "Soviet Extraordinary Commission for the Losses of Odessa's Inhabitants" (June 14th, 1944), it is not mentioned that the greatest numbers of victims were Jews.

Because there is more food and less anti-Semitism in Odessa today, the Jews do not feel much pressure to leave right away. They express concern for their future in the Ukraine Republic based on past occurrences.

The Greek ship "Mediterranean Sky" docked in Haifa just before New Years Day with 447 olim from Odessa. Few immigrants have been arriving in Israel by sea since Israel had a network of steamers bringing refugees from European ports in the 1950's. This time, however, the Jewish Agency was not picking up the tab. The vessel was chartered by the Ebenezer Emergency Fund, a British based society of evangelical Christians, who believe the return

of the Jewish people to their ancestral homeland will speed the coming of the messiah. The Israel Absorption Ministry, directed by an Orthodox Jew, had some qualms about the purpose of this assistance, but the Ebenezers promised to do no proselytizing during the four day voyage. The olim were attended by Rabbis and kosher food was served during the four day voyage. Officials of the Ministries of Absorption, Interior and Police were able to

complete their paperwork during the voyage.

The numismatic connection for this article is a City of Odessa 100 Ruble 4½ revenue Bond of 1902, printed in Russian and French. The interest was paid up till the Russian Revolution. These bonds were deemed obligations of the czarist regime and were not honored by the Soviets. Obsolete Russian bonds are among those most avidly accumulated by scripophily collectors.



Dachau Concentration Camp Scrip *by Lance K. Campbell*

During the waning days of World War II, on the morning of April 29th, 1945, the 45th Infantry Division of the U.S. 7th Army launched an attack on Munich. In an effort to slow the advance of the Americans, the Nazi Wehrmacht blew up many of the bridges on the most direct route.. In order to continue the attack, the axis of the advance was slightly altered to take it through the picturesque Bavarian town of Dachau. While this was a less direct route to Munich, it did facilitate the capture of one of the 45th Division's objectives: The Dachau Concentration Camp. On the other side of the town, the 7th Army's 42nd Infantry Division were also fighting their way towards the camp.

As elements of both divisions converged on the railroad station that serviced the camp, they came upon a scene that would haunt many for the rest of their lives. The liberating GIs found approximately 40 open freight cars filled with over 2000 corpses.(SEE FRONT COVER) As they fought on to the camp, they came upon other similar scenes. Outside the camp crematorium was the most chilling scene of all; a neatly stacked pile of bodies, 20 feet long by 10 feet high. After the camp was secured, and the SS guard force either killed or taken prisoner, the liberators counted approximately 30,000 prisoners and 8000 corpses.

The American military leadership was so appalled at what they found, not only a Dachau but at other liberated camps, that they requested a congressional delegation and leading members of the American news media to tour some of the captured camps and see for themselves the conditions under which prisoners lived and died.

Shortly afterwards, two representatives from the office of the Army Chief of Staff called upon the speaker of the House of Representatives and the majority leader of the Senate and gave them copies of a telegram received by Gen. George C. Marshall from General Dwight D. Eisenhower, Commander in Chief, Allied Forces Europe. The text of the telegram read as follows:

We are constantly finding German camps in which they have placed political prisoners where unspeakable conditions exist. From my own personal observation, I can state unequivocally that all written statements up to now do not paint the full horrors. In view of these facts, you may think it advisable to invite about 12 Congressional leaders, and 12 leading editors to see these camps. If so, I shall be glad to take these groups to one of these camps. Such a visit will show them without any trace of doubt the full evidence of the cruelty practiced by the Nazis in such places as normal procedure.

With speed unheard of in modern politics, a group of six senators and six congressmen was assembled and left for Europe on April 22 and arrived in Paris the next day. The group toured three camps: Buchenwald, Nordhausen and Dachau. They found the military's gruesome reports to be accurate and published a special pamphlet *Atrocities and Other Conditions in Concentration Camps in Germany*, which received wide publicity throughout the United States and Europe.

It was these accounts as reported by the American Congress, news media and returning GIs, that made Dachau one of the most publicized concentration camps of the Nazi system and gave it an enduring reputation.

In March 1933, Heinrich Himmler announced that the first in a series of official concentration camps would open near the town of Dachau. It was to be the model for all future concentration camps and, in fact, the general regulations drawn up for use at Dachau formed the basis for regulations later used throughout the system. Many commandants of other camps, to include Auschwitz's Rudolph Hess, received their initial training at Dachau.

The original camp housed prisoners in stone huts left over from a World War I explosives factory. These were torn down and replaced with 34 barracks during a 1938 expansion program. Dachau was a relatively small camp in comparison to the others. The prisoner area was a mere 290 meters wide by 615

meters long. The camp was planned for 5000 prisoners. However by 1942 the population had grown to 12,000 and to 30,000 by 1945.

Originally the camp held only political prisoners. However as the Nazis moved into neighboring countries, large groups of Jews, Gypsies, Jehovah's Witnesses, criminals, privileged prisoners and others were moved in. Among the privileged who spent time at Dachau were Austrian Chancellor Kurt Von Schuschnigg, Hungarian Prime Minister Miklos Kallay and French Prime Minister Leon Blum. Many incarcerated clergymen were also sent to Dachau. The snow kommando, responsible for clearing all snow from the camp was made up almost entirely of 1000 Catholic priests.

As in the other major camps, the SS used prisoner labor to further the German war effort and enrich the state. At Dachau, besides working on the snow kommando or in the stone quarries, prisoners made baked goods, porcelain, furniture, electrical components, clothing, bicycle parts and strangely enough religious objects. They were also hired out to private arms manufacturers and factories who paid the SS for the use of the prisoner labor. In fact approximately 165 outside work groups (subcamps) have been reported.

As in other camps, token payments were occasionally made to prisoners for work performed in either the main camp or with one of the outside work groups.

Konzentrationslager Dachau

PRÄMIENSCHHEIN

Häftling Nr. _____

WERT: RM. —.50

Ausgegeben am:

Prämieschein verfallt

14 Tage nach Ausgabedatum

N 1285/V. 100/X. 44

Nr. 539978

Konzentrationslager Dachau

PRÄMIENSCHHEIN

Häftling Nr. *62184*

WERT: RM. 1.—

Ausgegeben am:

Prämieschein verfallt

14 Tage nach Ausgabedatum

N 1285/V. 100/X. 44

Nr. 675646

Konzentrationslager Dachau

PRÄMIENSCHHEIN

Häftling Nr. *44958*

WERT: RM. 2.—

Ausgegeben am:

Prämieschein verfallt

14 Tage nach Ausgabedatum

N 1285/X. 44 1285

Nr. 343979

Konzentrationslager Dachau

PRÄMIENSCHHEIN

Häftling Nr. *46081*

WERT: RM. 3.—

Ausgegeben am:

Prämieschein verfallt

14 Tage nach Ausgabedatum

N 1285/V. 100/X. 44

21. April 1943

Nr. 176722

Printer's Mark Varieties

- | | |
|--------------------|--|
| 0.50 Mark (1 type) | N 1285/V. 100/X. 44 |
| 1 Mark (2 types) | N 1285/V. 100/X. 44
V. 100/X. 44 1285 |
| 2 Marks (2 types) | N 1285/V. 100/X. 44
V. 100/X. 44 1285 |
| 3 Marks (1 type) | IV/50 X. 44 1285 |
| 4 Marks (3 types) | IV/50 X. 44 1285
III/60 V. 44 1285
N 1285/IV. 50/X. 44 |

**H-Übungs-
lager
und Wirtschaftsbetriebe
Dachau 1938**

Konzentrationslager Dachau

PRÄMIENSCHHEIN

Häftling Nr. _____

WERT: RM. 4.—

Ausgegeben am:

Prämieschein verfallt

14 Tage nach Ausgabedatum

N 1285/IV. 50/X. 44

Nr. 174815

Overstamp found on the back of the fantasy 50 pfennig.



The vignette of this fantasy 50 pfennig Dachau note was taken from a legitimate 1933 Oranienburg concentration camp note.

These payments took the form of *Pramienschein* (Premium Notes) The granting of *Pramienschein* was authorized by a set of regulations, published by the central concentration Camp Authority of the SS located in Berlin, entitled *Service Regulations for the Granting of Favors to Inmates* which was published in May 1943. The regulations stated that special scrip could be issued to inmates for any of four reasons: industriousness, carefulness, good behavior, or special work achievement.

Judging from the printer's mark (the last line of text in the bottom left corner) it appears that the only scrip notes known to have circulated at Dachau were printed in 1944. All of the denominations are similar in design. All have the text "Konzentrationslager Dachau" on the top line, "Pramienschein" is found on the second line. "Haftling Nr." (prisoner number) is found in the center followed by a set of eight horizontal lines. It was intended that a prisoner's number be hand written in this space and, in fact, many surviving notes have a number written here.

Next is the word "WERT" followed by the denomination. Beneath the denomination, to the lower left is the text "Ausgegeben am:" (issued on:) which is followed by a space for a handwritten date. Like the prisoner number, many issued notes are found with a handwritten date. Below this statement is the text "Pramienschein verfällt 14 Tage nach Ausgabed-

atum" (Premium notes are good for 14 days from the date of issue.) The last line of text, also at the bottom left, is the printer's mark which is a code used by the printer. A serial number is found at the lower right.

All notes measure approximately 75X52mm. They come in the following colors:

0.50 mark red, one mark green, two marks yellow, three marks green, four marks green. Varieties in the form of printer's marks are found on the one, two and four marks (see accompanying table for known varieties.) The four marks notes are extremely scarce. Only one example of each of the three printer's mark varieties have been reported. Although all are scarce, the one mark is the most common denomination.

No Dachau counterfeits have been reported although there is a possibility that they exist. However a curious fantasy note exists. The note, denominated at 50 pfennig is similar in design to the Oranienburg 50 pfennig. Both have the same vignette on the face. The back of the fantasy note is over stamped with the text "SS-Übungslager und Wirtschaftsbetriebe Dachau 1938" The Dachau note is smaller than the Oranienburg (78X57mm vs. 139X95mm) and is black in color whereas the Oranienburg note is brown.

I want to thank Steve Feller, Ruth Hill, Ed Morrow, Mel Steinberg and Alan York for sharing their notes and their knowledge with me.

My Eight Grain Specimen Story *by Dr. Sidney L. Olson*

The pruta as a unit of payment had become virtually obsolete towards the end of 1957 because of the decline in its purchasing power. The name *agora* for the new unit comes after Samuel 1,2:36, where the phrase *agor kesef* - piece of silver appears.

A committee was appointed to select the designs and motifs for the new series. A few trial pieces of the new 1960 one agora coins were sent by the ICI Mint in England to the Bank of Israel for approval. The committee appointed to select the design of the new series requested two changes be made in the coin. On the reverse, they felt that the letters forming the date were too large, and therefore conflicted with the word *Agora*. They asked that smaller letters be used. For the obverse which portrayed three stalks of barley each containing eight grains, the committee requested that the left stalk have two additional grains added, making a total of ten grains. These changes were promptly attended to and the new coins placed into circulation upon their arrival in Israel. The few trial or pattern coins were placed into circulation without realizing they had a potential numismatic value. An article in the Israel Newspaper "Haaretz" in referring to these issues stated *"...of these, two are in the possession of the Bank of Israel, one is in the Kadman Museum in*

Tel-Aviv, and one in the collection of the Israel Government Coins & Medals Corporation Ltd.

Leo Kadman, in his catalog of Israel's Money 1963 stated *"...some eight of these coins have been erroneously entered into circulation. Only three of the coins have been detected so far. One of them being today in the Tel-Aviv Numismatic Museum (today known as the Kadman Museum), the other two in the hands of collectors.*

In a survey of the existing patterns taken in 1968, Mr. Yacov Paneth, assistant head of the currency department states: *"Of the eight grain pattern one Agora coins - not a single one is in the possession of the Bank of Israel. We have no exact information regarding the provenience of these coins, nor how many were minted."*

The Israel Government Coins & Medals Corporation Ltd. advised *"We do not have a large date eight grain One Agora in our collection."*

Sylvia Haffer Magnus, in her catalog of Israel's Money and Medals, states she saw one eight grain One Agora at the Kadman Museum and one in the collection of Leo Better. The Better coin was photographed in her book. She also added a post script that on March 5th, 1970 a third specimen appeared on the market in the United States, but its

מוזיאון קדמן למטבעות

רמת אביב, תל אביב-ת.ר. 17088-טלפון 415248

Tel-Aviv, 20.IV./73.

To whom it may concern:

This is to certify that I examined today a 1 Agora coin belonging to Mr. Zeev Tal, Haifa.

It is a circulated coin, which has on its obverse three ears of barley with each eight rather large grains. The date on its reverse is given in small letters. The coin is thus a hybrid of two dies that normally were not matched.

Arie Kindler

Tel-Aviv, 20.IV./73.

To Whom it may concern:

This is to certify that I examined today a One Agora coin belonging to Chanin Zellner Tal, Haifa.

It is an uncirculated coin which has on its obverse three ears of barley with each eight rather large grains. The date on its reverse is given in small letters. The coin is thus a hybrid of two dies that normally were not matched.

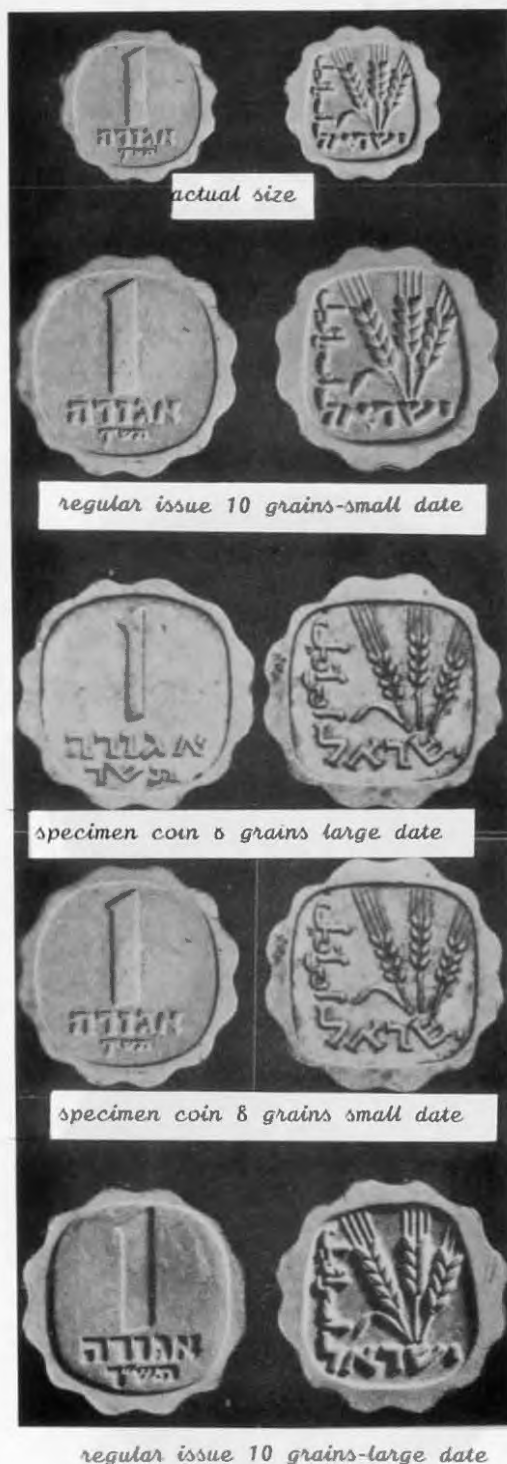
Arie Kindler



מוזיאון
הזכויות
מחאון קדמן
למטבעות
מוזיאון
הקרמיקה
מחאון הכתב
מחאון המדע
והטכנולוגיה
המלנטריים
ע"ש לסקי
מוזיאון
לאתנוגרפיה
ולפולקלור
ביתן נחשון
חפירות
תל-קסילה
המוזיאון
לעתיקות
תל-אביב - יפו
המוזיאון
לתולדות
תל-אביב - יפו

*

Glass Museum
Kadmen Numis-
matic Museum
Ceramics
Museum
Alphabet
Museum
Museum of
Science and
Technology
The Lasky
Planetarium
Museum of
Ethnography
and Folklore
Nechushtan
Pavilion
Tel Qasile
Excavations
Museum of
Antiquities of
Tel-Aviv - Yaffo
Museum of the
History of
Tel-Aviv - Yaffo



previous as well as new owner was unknown.

In the process of making these changes, it appears that someone clandestinely struck a coin using the obsolete eight grain obverse with the new small date reverse. The numismatic terminology for this occurrence is called a "mule". This is a unique specimen since all other eight grain coins have large dates.

It is a known fact that the collection of a specimen set of one agora 1960 coins in all varieties is indeed lofty project, since the eight grain specimens are exceedingly rare. The writer eventually did put this set together. It is in the reproduction of the documents of authenticity which sets this article aside from any previously published.

Mr. Chanan Zellner, a Haifa coin dealer first contacted me with the offer to sell the specimen I now own. This was in early 1973. I had agreed to purchase it at his specified price providing he could supply a certified proof of authenticity. This was forth coming by an affidavit from Mr. Arie Kindler, of the Kadman Museum, who is a reputable authority. This letter is reproduced. Since I was still not completely at ease, additional pressure was applied by questioning the authenticity of the Kindler letter. I received another affidavit that his signature was true. Also shown is a Certificate of Declaration that once again certified all of the statements.

I hope the readers find this information interesting. It covers a span of six years of negotiations.

Sister Cities by Peter S. Horwitz

In the City of Philadelphia, just a few minutes walk from the central library building in one direction and City Hall in the other is a lovely little plaza, where, on a summer's day one can rest on a bench and enjoy the shadow of a tree. This plaza was dedicated as part of the city's Bicentennial program in 1976.

This plaza is known as the Sister Cities Plaza and is dedicated to Philadelphia, and its two sister cities, Florence, Italy and Tel-Aviv, Israel.

Philadelphia and Tel-Aviv were officially paired as "sister cities" on April 23rd, 1969. The pairing of Philadelphia and Tel-Aviv was particularly appropriate, as each city was the site of its respective nation's Declaration of Independence.

To mark the occasion, on April 23rd, 1969, a medal was issued by the Franklin Mint, which has its headquarters just outside of Philadelphia. The medal measures 39 millimeters and was designed by David Cornell. The obverse of the medal shows the tower of Independence Hall. The legend reads BIRTHPLACE OF AMERICAN INDEPENDENCE - 1776 PHILADELPHIA. At the bottom of this side appears the FM monogram of the Franklin Mint.

The reverse shows the coat of arms of the City of Tel-Aviv. The legend reads BIRTHPLACE OF ISRAEL INDEPENDENCE - 5708. TEL AVIV • YAFO. The edge has 280 reeds and a blank section at the top. This blank section has hallmarks that indicate the metal, year of mintage, and P for proof. All of these medals were struck in proof. This medal was struck in platinum in an edition of



two; in 22 carat gold, six; in sterling silver, 3300; and bronze 2800. Each of the mayors of Philadelphia and Tel-Aviv were presented with one of the gold specimens.

The Sister Cities Plaza is framed with waist high, granite structures inscribed with appropriate inscriptions, designed by the architect David Sonnenthal. It is an unusual experience to stroll in a plaza so closely associated with a medal. It is almost like finding an acre companion piece for one's 39 millimeter commemorative.



A Nasty Nazi Propaganda Item by Harry X. Boosel N.L.G.

During World War II, I was with the O.S.S. (Office of Strategic Services) which later became the C.I.A. In December, 1943, I was sent overseas. My detachment was attached to the Ninth Army Headquarters.

In September-October 1944, we were in a woods called Mi-Forêt not far from the city of Rennes, France. For Rosh-Hashona, we had services near Rennes for the Jewish soldiers, and the few remaining French Jews were invited to attend. They could not speak English, and we could not speak French, but when we spoke Yiddish, we got along fine.

One of them showed me the pictured item. At first he refused to part with it, but a couple packs of cigarettes did the trick. Cigarettes were a universal money in those days, and since I did not smoke, I always had money.

The item is a United States series 1935A one dollar silver certificate faithfully reproduced on both sides. It opens in the center to reveal the Nazi propaganda which is written in French. These replica dollar bills were dropped over France by German planes in an attempt to create disfavor with the French against the Americans. The literal translation is as follows:

The minister of the treasury of the United States is the Jew Morgenthau Jr. He was apprenticed to the great chicanery of international finance.

All the Jewish attributes are pictured on the dollar.

The eagle of Israel

letters in the seal (devise)

The triangle

stars in the clouds

arrows

The eye of Jchovah

olive berries

steps of the unfinished pyramid

The dollar has no value unless signed by Morgenthau (in person)

The dollar pays (has paid) for the Jewish war

This is the only message which the Anglo-Americans are in a position to send us. Will it be enough to compensate us for the misfortune which the Jewish war has produced? Money has no order - The Jew has one

The Nazis did not realize that the thirteen star arrangement above the eagle on the reverse of a dollar bill form a perfect Star of David. This item has been in my collection for almost forty-eight years. However it is getting kind of tattered after being opened so many times.

Le Ministre du Trésor des États-Unis est le Juif MORGENTHAU junior, apparenté aux grands requins de la Finance internationale.

Tous les attributs juifs figurent sur ce dollar :

L'Aigle d'Israël

— Le Triangle — et les

L'Œil de Jéhovah

13

lettres de la Devise
étoiles de l'Aurore
flèches
rameaux d'olivier
marches de la Pyramide inachevée

CET ARGENT EST BIEN JUIF!



CE DOLLAR A PAYÉ LA GUERRE JUIVE

Soul message que les Anglo-Américains sont en état de nous adresser, suffira-t-il à nous dédommager des maux que nous vaut

LA GUERRE JUIVE?

L'Argent n'a pas d'odeur...

MAIS LE JUIF EN A UNE!



The ALEPH BETH Page

...Dedicated to the Beginner by Edward Janis

Q. At a recent large regional show, I saw a coin in a dealer's case marked Bar Kochba Large Bronze Hendin #135 Electro \$60.. I gave him \$50. When I returned home, I called a friend who had a Hendin book to ask the listed value. He said \$4500. Why would a dealer sell a coin cataloging \$4500 for \$50? XZ Fl. (Purposely changed).

A. The dealer did not try to fool you. The envelope had the word electro on it. What surprises me is that you did not ask the dealer what the word electro meant.

As a coin, this is an excessive rarity. At the Abraham Bromberg sale held in New York last December, this large bronze with the combination of Jerusalem in a wreath and an Amphora surrounded by the legend *Year one of the Redemption of Israel* (English translation) sold for \$11,500 after starting at \$4700. In the catalog, Dr. Leo Mildenberg stated that only 16 specimens are known and recorded from four obverse/reverse die pairs. It therefore follows that a rarity such as this would bring a lot more than the Hendin \$4500 valuation when two collectors lock paddles in an upright position because they did not see this variety in a public sale in over 25 years.

Electro is the shortened name for an electrotyle. It is one of the finest methods of copying a coin. Even though these were copies or counterfeits, most of the better collections had a few to fill rare dates and issues during the last and first thirty years of the 19th and 20th centuries. Nobody lifted an eyebrow when they appeared together with the regular issues at public auction. In the catalogs, the electros were always identified and "all coins in this sale are guaranteed genuine".

Today, electros are looked at in disfavor. Too many of them have been knowingly sold to the neophyte as genuine. A collector should apply certain tests when examining a questionable coin. First, the fields appear to be too smooth. Second, the individual letters, under magnification, do not appear to have square sides, and slope out into the field. Third, because an electro is made of two shells (obverse and reverse) joined on the edge by solder after each half was filled with base material, a light thin line around the edge, or any part of the edge where solder was used to join the shells, is a dead giveaway. The best test for a non-electro is the ring test. Place the coin on your index finger and strike the edge with a wooden pencil. You will hear a clear pitched ring. If you hear no sound, or a dull thud, you have an electro..

Electros are rarely made today for collectors to fill their collection gaps. The British Museum still makes study sets of the finest electros in the world for use by dedicated students to study for example rare ancient Greek coins.

A good non mass produced electro of the large Bar Kochba rarity which you bought is worth the \$50 as a space filler and training tool.

Determining the Face Value of Israel's Commemorative Coins

by Shmuel Aviezer

For many years the face value of Israel's Commemorative Coins which have been issued since 1958, was fixed relation to the intrinsic value of their silver and gold. The first silver issues bore the denomination of IL 5 while the gold editions were of several denominations according to their gold content.

As a result of the rise in the price of silver, the face value of these coins was changed to IL 10 in 1967, IL 25 in 1975, IL 50 in 1978 and IL 200 in 1980.



When the sheqel became the new Israel unit of currency in February 1980, one special coin was at an advanced state of preparation. It was obvious that its face value had to conform to the new currency unit (IL 10 = 1 sheqel) and its denomination was therefore changed to 25 sheqalim equivalent to IL 250. This denomination was unique.

The reform of the currency made it possible to establish a more reliable system for determining the face value of commemorative coins. Unpredictable fluctuations in the prices of precious metals made the decision - making prices a complicated matter. A coin's face value was determined at the initial stage of preparation, but when it was marketed some eight months later, its intrinsic value

sometimes exceeded its face value. The Israel Government Coins and Medals Corporation, the exclusive distributor of these coins, computed the selling price on the basis of the denomination. It emerged that in some cases, the profit margin had declined.

There had always been some negotiations between the Bank of Israel and the Coins and Medals Corporation to determine the counter value the later should pay for these coins. It was evident that a formula for settling this issue was needed. Consequently the Director-General of the Bank of Israel, Mr. David Weinshal, suggested in May 1980, that the face value of the silver coins be fixed at one shekel, irrespective of their metal content on specifications.

The idea, though revolutionary, seemed reasonable. The Coins and Medals Corporation undertook its impact on marketing and accounting. The Currency Supply Unit of the Bank of Israel embarked on a series of consultations with noted numismatists. A concept based on the specification of the ancient shekel coin gradually began to take shape.

A study of the shekel coins, the Shekel of Israel issued during the Jewish War against the Romans in 66-70 C.E., provided the following information. These ancient shekels did not specify a denomination, just the words "Shekel of Israel". A coin of smaller diameter had an inscription "Half Shekel".

Average gross wt. 14.2 grs.
Average Diameter 22 mm.
Metal 85% silver, 15% copper

It was on the basis of this information that the following proposal was submitted by the Currency Supply Unit:

Denomination 1 shekel
Metal 85% silver, 15% copper
Diameter 22mm.
Weight 14.2 grs.

The idea behind this proposal was that the specifications of the planned one shekel coin be similar to the weight and metal of the composition of the ancient shekel, the diameter depending upon the thickness of the coin.

After discussing the proposal with the Coins and Medals Corporation, it was agreed that the diameter of the coin would be increased to 30mm instead of 22mm so that the coin would not be unusually thick.

A survey conducted by the Coins and Medals Corporation among dealers and numismatists throughout the world, convinced the Corporation that while the denomination on commemorative coins is important in symbolizing legal tender, the exact face value does not effect the collector's decision to purchase the coin, since the cost exceeds the amount denominated.

The first coin issued using this formula was the Corfu Hanukka Coins, which were distributed at the end of 1980 in both BU and proof categories.

Four months later, the 1981 Independence Day Coin bearing the denomination of 2 Sheqalim was prepared in both BU and proof editions. This was done in order to continue the established diameter of 37mm. for this series. The weight of the coin was doubled to 28.8 grs., but the metal composition remained at 85% silver. In addition, as it was customary to have a gold coin issue in the Independence Day series, it was necessary to define a new formula compatible with silver. category. As there was not an ancient gold sheqel to use as a basis, it was decided that a coin with a net content of half an ounce of gold (gross weight 17.28 grs.) should carry the denomination of 10 sheqalim.



In 1982, when the first coins in the new series of Sites in the Holy Land were issued, the silver and gold formula already in effect made it easy to determine their denominations. Thus, the silver $\frac{1}{2}$ sheqel coin weighed 7.2 grs. (half the 14.4 grs. of the one sheqel coin) and the gold coin, consisting of $\frac{1}{4}$ ounce, weighed 8.63 grs. and carried the denomination of five sheqalim.



Once the proof category of the Sites in the Holy Land series had been given the denomination of one sheqel to differentiate it from the small BU coin (face value $\frac{1}{2}$ sheqel), it was judged appropriate to give all future proof coins of the series double the face value of the BU coin in the same series. The later would continue to bear the one sheqel denomination as originally planned.

Thus the proof coins of the Independence Day Coin issued in 1982 were first denominated in 2 Sheqalim and, this system has been maintained ever since.



By linking modern issues of coins with the legacy of ancient Jewish coins, Israel is able to revive yet another aspect of its ancient heritage.

Zalman David Levontin *by Edward Schuman*

Zalman David Levontin, a pioneer of Jewish settlement and banking in Palestine was born in Orsha, Belorussia in 1856. Because of his Haba'ı hasidic family background, he received a religious as well as a secular education and was privately tutored in foreign languages, after which he gained employment in a commercial bank in Kremenchug.

He became associated with two early Palestine settlement movements, *Hovevei Zion* and *Benei Zion* which later sent him to Palestine to purchase land. In 1882, Levontin, with the assistance of his wealthy uncle Zevi Levontin, purchased 3,340 dunams (835 acres) and founded Richon LeZion and later served as the head of the settlements first committee. A year later found the settlement in dire financial straits, and it was sold to Baron Edmond de Rothschild.

Levontin returned to Russia where he worked as branch bank manager in several banks located in the Pale of Settlement, the regions in Russia where Jews were restricted to live in. In 1901 Herzl summoned him to London to become one of the directors of the Jewish Colonial Trust. In 1903, he left for Palestine to establish a bank under British auspices known as the Anglo-Palestine Company Ltd. The illustrated banking document printed entirely in Hebrew is dated August 16th, 1903.

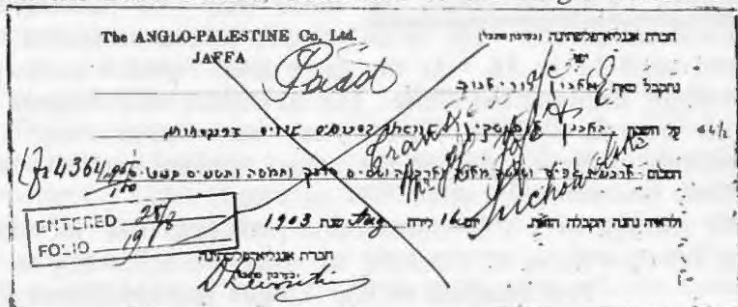
Nahum Hacoheh, former Director Israel Government Coins & Medals Corporation for North America has translated this document and supplied additional information. This is a receipt, signed by D. Levontin as managing director of the bank, which reads that the sum of 4364.95 French Francs was received from a Mr. Druyanow for the account of Mr. Soskin. Of historical note, Alter Druyanov was an accountant and writer, being the leading compiler of Jewish jokes and anecdotes. He was the secretary of the Committee for the Settlement of Erez Israel in Odessa, and until 1914 was the editor of *Ha-Olam*, the official organ of the World Zionist Organization. Mr. Soskin was the leading photographer of Jaffa and later of Tel-Aviv. His early photographs of these cities are quite well known. Zalman David Levontin's wife was Nahum Hacoheh's grandfather's cousin. The bank, under his leadership, became the central financial and credit institution in Jewish Palestine, operating with both the Arabs and Turkish authorities.



During the Tel-Aviv monetary crisis in 1914, Levontin devised the idea of circulating Anglo-Palestine Company Ltd. bank checks to ease the financial delemma. His signature on the registered checks of the Anglo-Palestine Company Ltd., denominated in French Francs, lent credence for the acceptance of these documents in local commerce. His respected and well recognized name signified the pinnacle of honesty. One of these excessively rare checks is illustrated. It is Fr5 denomination and signed by Levontin and Hoofian.

Levontin returned to London after World War I began, to mobilize funds to assist the *yishuv* during the hard economic times which had fallen on the region. When Turkey entered the war against England, Levontin travelled to Cairo where he established a temporary branch of the bank to extend aid to refugees and exiles from Palestine. He joined the negotiations with British authorities in forming the Zion Mule Corps, an all Jewish regiment, which was commanded by Joseph Trumpeldor. He returned to Palestine to continue his banking work in the spring of 1918.

His published memoirs was written over a period of time and in three volumes. He retired from the bank's board of directors in 1926. In 1940 during his 84th year, Zalman David Levontin passed away. Truly a giant personality in Jewish banking history. His son Elyahu continued in his father's footsteps, also serving as a director of the bank. A grand-daughter, Rina, has recently retired after achieving a top managerial position with the Bank Leumi, successor to the Anglo-Palestine Bank.



The Struma Tragedy *by Yaron Reinhold*

In December of 1942, the Rumanian government informed the Jewish leadership of a change in its policy towards Jews. They would now permit Jews deported to Transnistria to emigrate to Palestine. Rumania had suffered a tremendous defeat at Stalingrad with a loss of more than 18 divisions in troops, and began tentatively thinking about signing a separate peace treaty with the Allies.

Between 1939 and August 1944, when Rumania withdrew from the war, thirteen boats left Rumania, destination Palestine, carrying 13,000 refugees. However this limited activity was about to end as a result of German pressure exerted through diplomatic missions in Rumania, Bulgaria and Turkey.

The STRUMA was one of the miscellaneous array of ships that were obtained by the Jewish Agency transporting surviving Jews of the Holocaust to Palestine. It was formerly a cattle cargo ship, in a badly deteriorated condition, converted into a refugee boat. It sailed from the Balkans carrying 769 Jewish refugees.

The British authorities in Palestine refused to issue the necessary passports for these survivors. The Jewish Agency instructed them not to land since they would not be allowed entrance to Palestine and would be returned to Europe. The ship returned to Turkish waters with the passengers living on board for more than two months in miserably congested conditions. The British finally issued passports, but only for children aged 11 to 16. At the same time Turkish authorities ordered the ship off the Istanbul shore. The STRUMA was dragged to the Black Sea on February 23rd 1942. That very same day, a mysterious tremendous explosion rocked the vessel sending it to the bottom of the sea. Only one refugee out of 769 survived.

The outrage over this catastrophe prompted the National Committee of the Jewish People in Palestine to issue the following declaration.

Proclamation of the Yishuv (all settlements)

We appeal to the British people, its elected Parliament and its government: Provide asylum to the wandering Israelites and to its refugees in their national homeland. Do not let the fate of those who escaped the Nazi persecutions be the destiny of the people of "SALVADOR" and "STRUMA" - to be drowned in the sea. The disaster of the STRUMA must be investigated by a parliamentary commission. Release from detention the refugees on the "S.S. Divan" and give all survivors the right to live in their own homeland. My voice is the voice of my people calling for a refuge.

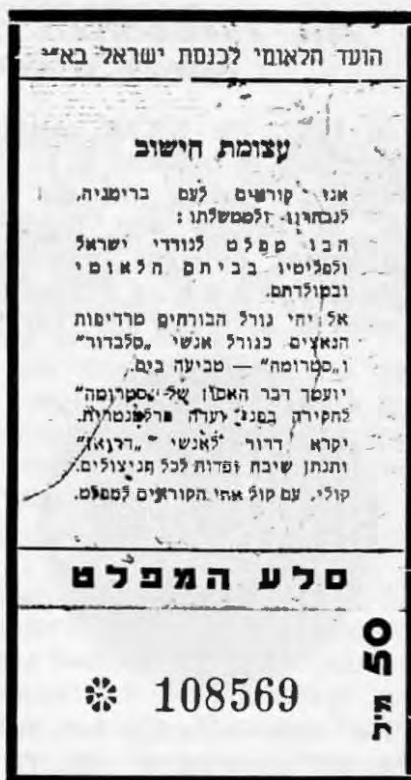
* The SALVADOR was a very old ship with 350 refugees which sailed from Bulgaria to Palestine and sank in a storm near the Bosphorus. 231 people drowned. The DIVAN was a captured immigrant ship whose surviving passengers were imprisoned.

Britain was directed by the Palestine Mandate to "facilitate Jewish immigration under suitable circumstances." The immigration quotas fixed by the Administration of Palestine failed to meet the pressure of pioneers seeking to settle in the country and homeless Jews fleeing from distress and persecution in the Holocaust.

The Mandatory Government did everything in its power to stop the stream of the "illegal" immigrants, exerting pressure on other governments to prevent the boats from leaving, and dispatching patrol boats to track the ships from the moment of departure till their arrival off the Palestine coast.

Even after the war, Britain severely restricted legal immigration to Palestine. The Yishuv and Zionist organizations felt no compunction in circumventing official restrictions which they regarded as illegal violations of British rule under the Mandate.

The numismatic connection for this article is provided by an unusual receipt imprinted **REFUGE SELA 50 Mils.** Sela was the name of a coin in biblical times. The Jewish Community of Palestine declaration was printed in Hebrew on a Palestine 50 Mils receipt. Money had to be raised to house and feed those Jewish refugees who were able to get into Palestine by either legal or illegal means. This Refuge Sela 50 Mils Palestine receipt is a numismatic reminder of past history. It is 2 3/8" by 4 3/8", printed on buff colored paper bordered in black.



There is a pale green color design, which is difficult to reproduce on the photograph, showing the map of Palestine, the coastline, mountains, and the Mediterranean Sea with an immigrant ship off the coast.

As the serial number is 108569, it is obvious quite a number were printed. But not many have survived till today to tell this story.

As for the tragedy which befell the STRUMA. The plea for a parliamentary commission to investigate the diaster was not heeded. There really has never been a determination of the exact cause of the explosion, but it is thought that the ship might have been hit by a floating mine.

*An Historic Promissary Note
By Edward Schuman*

In 1987, the IGCNC issued a medal commemorating the 100th Anniversary of Industry in Israel. The obverse of the medal contains a symbol of industry with the words Israel Industry Centenary 1887-1987 in Hebrew and English. The reverse portrays a vessel, representing different branches of industry in Israel, pouring its contents into a tray, a symbol of the State of Israel. The verse "*Labor is wisdom, knowledge and skill*" Eccl. 2:21, in Hebrew and English.



The medal offerings brochure provides the following information. "The real beginning of Industry came with the opening of a factory by Leon Stein who brought the industrial revolution to Israel. He immigrated into the country in 1887, opened a smithy in Nve Tzedek, Tel Aviv in February 1888 and, in the height of activity, employed 150 workers. The factory became important for its production of kerosene motor pump filters, which Stein himself invented. This invention saved the citriculture industry and greatly advanced it."

With the photographed promissory note Leon Stein promises to pay 2153.90 Francs to the Deutsche Palestina Bank when merchandise from a firm in Paris is received. Without historical background, this note is just one of many. Once the facts are known, it becomes important.



Saffa, 6 1/2 (Kress) 1909 B.P.F. 1250

Veuillez payer ce mandat
à l'Ordre de l'Institut Pasteur, la Somme de
francs

Suivre pour cela de notre facture de ce jour.

Monsieur J. Guérin, Directeur
de la Station Kermoran, 144 Rue
la Tour d'Auvergne - Paris

STAMPED: *U. STEIN & CO*
1909

Raoul Wallenberg *by William B. Cowley*

More than three quarters of a million Jews in Hungary came under German dominance in March, 1944. They were subjugated daily to humiliation and violence from both the German and Hungarian fascist Arrow Cross organization. In May 1944 deportations to Auschwitz from Hungary began. By June 30th, some 381,000 Hungarian Jews had been exterminated. About 300,000 were still alive on July 8th, mostly located around Budapest.

In Sweden a movement to aid the Hungarian Jews was taking place. Raoul Wallenberg was made a secretary of the Swedish legation in Budapest and assumed responsibility for the protection of those Jews not yet deported. The War Refugee Board of the United States aided the Swedish cause. this agency helped finance the operation and provide a list of undercover anti-nazis who could help.

Wallenberg was from a well known Swedish family that included statesmen, bishops, and financial leaders. He inherited a wide world view from his grandfather, who was a Swedish minister to Japan and Turkey, and through many trips abroad. Following college in the United States, he worked for a bank in Haifa, Palestine. There he first observed the flight of Jews from Nazi Germany. A later job as a representative of a Swedish import-export firm in the 1940's, with business trips to Budapest again showed the brutality Hitler had placed on the Jewish people. He became further enlightened through his friendship with a Hungarian Jew.

Wallenberg's mission started with his arrival in Budapest in July, 1944. Six hundred Hungarian Jews who had personal or business ties to Sweden had just been rescued by the Swedish ministry. They had been issued passports to Sweden. Wallenberg greatly expanded this idea by printing his own passports, quite official looking, which stated the bearer awaited emigration to Sweden and until then had the protection of the Swedish government. Five thousand of these passports were respected by the Hungarian government.

Working constantly, Wallenberg established a city-wide relief organization which included hospitals, nurseries and soup kitchens. These institutions were manned by four hundred Jews he selected. He also issued another five thousand protective passports at this time which further angered the Germans. Although threatened, no direct action was taken as Germany did not want to offend neutral Sweden. Noting the courage of Wallenberg, the Swiss, Spanish and Portuguese regimes aided Hungarian Jews by similar methods.

As the Russians approached Hungary, Germany placed the fanatical Arrow Cross leader, Ferenc Szalasi, as leader of a new Hungarian government. Immediately on assuming power, his men

took to the streets of Budapest, murdering some six hundred Jews. Before the Russians liberated the city, more than ten thousand were killed by the Arrow Cross.

With this new wave of violence, Wallenberg obtained thirty two apartment buildings to house Jews. Each building flew the Swedish flag, thus sparing more Jews from their oppressors. More passports were issued and eventually Wallenberg was shielding twenty thousand Jews. The Swiss also kept pace and provided shelter for another twenty thousand.

Most Hungarian Jews were still unprotected. The Germans, needing more slave labor for their factories in Austria, ordered the Hungarians to march the Jews to the Austrian border. In November 1944, tens of thousands of Jewish men, women and children began the death march. Those who fell along the way were shot. Wallenberg intervened by picking up two thousand marchers who were entitled to Swedish protection. He also forced the return from Austria of several more thousand again alleging their Swedish ties.

Germany sporadically deported Jews to Auschwitz by rail. Here again, Wallenberg intervened by issuing Swedish credentials right on the spot. Once with German guns aimed at him, he issued papers and marched three hundred Jews away from the train station. Another time, after missing a train at the station, he raced ahead by car and boarded at the border crossing. He bluffed guards and rescued Jews who had any papers at all, even a receipt or vaccination certificate.

The Russians began their siege of Budapest December 8th 1944. and on January 16th, 1945 the Hungarian capital was liberated. Wallenberg did not want to return to Sweden before the Jewish people had their property restored to them. He wished to discuss this restoration plan with Russian Commander Malinovsky. This meeting was the last time Wallenberg was seen..

It is thought the Russians suspected Wallenberg of espionage. Russia, wishing to make Hungary communist, was systematically eliminating foreign influence. Knowing that America, through the War Refugee Board, aided Wallenberg with capital, Russia believed there might be a Swedish-American plan to thwart their objectives. For whatever reason, Raoul Wallenberg was taken to a Soviet prison, never to be seen or heard from again in the free world.

In 1957, the Soviets announced that Wallenberg suffered a fatal heart attack and had died in prison in 1947. Sweden has never accepted this explanation. Evidence was obtained by Sweden, that in 1961, Wallenberg had been seriously ill in a Moscow mental hospital. Another account stated he was alive and in good condition as late as 1975. The unsolved mystery of Raoul Wallenberg remains an irritant in the relations between Sweden and the Soviets till the present.

In 1980, the Judaic Heritage Society selected Raoul Wallenberg as their Man of the Year. The society noted while world leaders made

speeches, Raoul Wallenberg, through his actions did make a difference in countering Holocaust atrocities. Thousands of Jews across the world and their descendants owe their lives to the efforts of this one man.

The society issued a medal in his honor. Wallenberg's sister was the recipient of the first medal struck. The obverse shows a portrait of Wallenberg right, center he is depicted shielding Jews who are embodied on a large Star of David. The reverse includes a quote from the Wisdom of Solomon: *"In virtue are immortality and remembrance."* The medal was struck in bronze, silver platé, silver and gold.

Another medal honoring Raoul Wallenberg was made available by the Magnus Museum. A superb four and one half inch bronze piece by sculptress Marika Somogyi helped publicize Wallenberg's deeds as well as disappearance. The sculptor's parents lived in one of the Swedish protected houses. This medals shows Wallenberg in front of a brick wall which symbolized the safe houses he established. He shelters a large group of men, women and children in an oversized cape on the reverse. Only one hundred of these medals were made available to contributors of the museum

Raoul Wallenberg will always be remembered as saving the lives of many thousands of Hungarian Jews. He provided proof that rescue was possible.



The Paleo-Hebrew Aleph Beyt on Modern Israeli Items

Paleo-Hebrew	Modern Hebrew	Name	Meaning	Numeric Value
𐤀 𐤁 𐤂	א	aleph	ox head	1
𐤃	ב	beyt	house	2
𐤄	ג	gimmel	camel	3
𐤅 𐤆	ד	dalet	door	4
𐤇	ה	heh	window	5
𐤈 𐤉 𐤊 𐤋 𐤌 𐤍	ו	vov	hook	6
𐤎	ז	zayin	sword	7
𐤏 𐤐	ח	khet	fence	8
𐤑	ט	tet	snake	9
𐤒 𐤓	י	yod	hand	10
𐤔	כ	kaf	palm of hand	20
𐤕 𐤖	ל	lamed	ox goad	30
𐤗 𐤘 𐤙 𐤚 𐤛	מ	mem	water	40
𐤜 𐤝	נ	nun	fish	50
𐤞	ס	samekh	support	60
𐤟	ע	ayin	eye	70
𐤠	פ	pey	mouth	80
𐤡 𐤢	צ	tzadi	fish hook	90
𐤣 𐤤 𐤥	ק	koof	back of head	100
𐤦	ר	resh	head	200
𐤧	ש	shin	teeth	300
𐤨	ת	tav	sign	400

Give Me That Old Time Aleph-Beyt!

7YF4P3 XZ97L*3 7L YX

by Simcha Kuritzky NLG

Israel has been called the *new old land*. While the State of Israel recently celebrated her 40th anniversary, the Jewish people and civilization are almost 4000 years old. The Israelis are proud of their heritage, and historical objects often grace coins, banknotes, and medals. Over the past several decades, an increasing number of Israeli issues have had inscriptions in the old Semitic alphabet, either as part of the device or legend.

The oldest forms of writing are pictographs, where one symbol stands for a word (as in Chinese and Egyptian hieroglyphs). Later, it became common to use a word to stand for a sound. The Phoenicians, a Semitic people living north of Judea, are credited with creating the first true alphabet, where each letter only stands for a sound (or syllable). Over 3000 years ago, the Israelites developed their own version of the aleph-beyt, which is called Paleo-Hebrew.

This aleph-beyt was used during the First Jewish Commonwealth, which reached its height during the reigns of Kings David and Solomon three millenia ago. Many Paleo-Hebrew inscriptions, mostly on pottery and stone seals, have been found dating from the period 800-500 BCE. Both the Commonwealth and the Davidic dynasty came to an end when the Babylonians conquered Judea in 586 BCE. The Babylonians and their successors, the Persians, used the Aramaic alphabet, which is easier to write with pen and ink than is the Phoenecian alphabet. The Jews soon developed the modern or "square" aleph-beyt, based on the Aramaic. Other changes were also made in Jewish culture at this time. Ancient Judaism included a sacrificial cult, where the Levite priests dominated the major religious activities. Modern Judaism is primarily an educational cult, where the religious leaders are called *teacher* (in Hebrew, *rabbi*). Ezra the scribe is credited with introducing both the new alphabet and the new religious emphasis during the Babylonian exile (c. 400 BCE).

The two cults and alphabets coexisted during the Second Temple Period and Second Jewish Commonwealth (6th century BCE to 70 CE). The scribes and rabbis of the new Judaism converted the holy writings to the new alphabet, though some scribes continued to write the holy books in the old script. Centuries later, when the Hasmonean kings issued the first Jewish coins, they used the old Paleo-Hebrew script, as did the Herodian kings and rebels in the War Against Rome (66-70 CE) and Bar Kokhba Revolt (132-135 CE). They may have used the old aleph-beyt because it is easier to inscribe in metal than the serifate square script, but they probably used it out of nostalgia for the First Jewish Commonwealth and its sacrificial cult (most of these coins portrayed the Temple or vessels used in the Temple). Once the Roman-enforced dispersion came into full effect, all hope of a quick resurrection of the Jewish state died, and with it, the old alphabet.

Modern Israel has no sacrificial cult. The books, money, and street signs of the Third Jewish Commonwealth use the modern square script. And yet, over the years and with increasing frequency, the Paleo-Hebrew script has been showing up in Israeli numismatics. This is done, in part, to counter Arab propaganda which claims that all the Jews came from America and Poland. But it is also due to a mixture of nostalgia and the wish to identify with the old Jewish kingdoms.

Paleo-Hebrew inscriptions in modern Israeli numismatics fall under three categories: those which are reproductions of ancient seals and inscriptions, those which portray ancient Jewish coins, and those whose inscriptions are new. A table lists the Paleo-Hebrew letters used on modern Israeli items, with their modern equivalents, names, and numeric values.

1. Paleo-Hebrew on Artifacts

The first use of Paleo-Hebrew in modern Israeli numismatics was the Bank of Israel I£5 note dated 1958. This note was also the subject of a souvenir card issued in 1984. The central reverse device is an ancient seal found at Megiddo (the Armageddon of the Christian Gospels). The seal portrays a lion with the inscription

שְׁמַע עַבְדְּ יָרֵבֻעַם (in modern Hebrew, שלמע עבד ירבעם) of *Shema, servant of Yereboam*. This is believed to refer to Yereboam II (789–748 BCE), who was the last king of Israel to expand Israel's borders against Aram (Syria). This note was designed by Gabriel and Maxim Shamire, and printed by Thomas De La Rue in England. The lion of Megiddo seal also appears in gold and silver on the Armageddon holy sites medal, designed by Ruben Nutels.



Letters of the Paleo-Hebrew aleph-beyt, as they appear on 2600 year-old seals found at Lachish, appear on the silver 42nd anniversary commemorative of 5750 (1990) as follows: X W 9 P ~ 7 0 פ י ו ל ש ז 田 目 𐤀 𐤁 𐤂 𐤃 𐤄 𐤅 𐤆 𐤇 𐤈 𐤉 𐤊 𐤋 𐤌 𐤍 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗 𐤘 𐤙 𐤚 𐤛 𐤜 𐤝 𐤞 𐤟 𐤠 𐤡 𐤢 𐤣 𐤤 𐤥 𐤦 𐤧 𐤨 𐤩 𐤪 𐤫 𐤬 𐤭 𐤮 𐤯 𐤰 𐤱 𐤲 𐤳 𐤴 𐤵 𐤶 𐤷 𐤸 𐤹 𐤺 𐤻 𐤼 𐤽 𐤾 𐤿 𐥀 𐥁 𐥂 𐥃 𐥄 𐥅 𐥆 𐥇 𐥈 𐥉 𐥊 𐥋 𐥌 𐥍 𐥎 𐥏 𐥐 𐥑 𐥒 𐥓 𐥔 𐥕 𐥖 𐥗 𐥘 𐥙 𐥚 𐥛 𐥜 𐥝 𐥞 𐥟 𐥠 𐥡 𐥢 𐥣 𐥤 𐥥 𐥦 𐥧 𐥨 𐥩 𐥪 𐥫 𐥬 𐥭 𐥮 𐥯 𐥰 𐥱 𐥲 𐥳 𐥴 𐥵 𐥶 𐥷 𐥸 𐥹 𐥺 𐥻 𐥼 𐥽 𐥾 𐥿 𐦀 𐦁 𐦂 𐦃 𐦄 𐦅 𐦆 𐦇 𐦈 𐦉 𐦊 𐦋 𐦌 𐦍 𐦎 𐦏 𐦐 𐦑 𐦒 𐦓 𐦔 𐦕 𐦖 𐦗 𐦘 𐦙 𐦚 𐦛 𐦜 𐦝 𐦞 𐦟 𐦠 𐦡 𐦢 𐦣 𐦤 𐦥 𐦦 𐦧 𐦨 𐦩 𐦪 𐦫 𐦬 𐦭 𐦮 𐦯 𐦰 𐦱 𐦲 𐦳 𐦴 𐦵 𐦶 𐦷 𐦸 𐦹 𐦺 𐦻 𐦼 𐦽 𐦾 𐦿 𐧀 𐧁 𐧂 𐧃 𐧄 𐧅 𐧆 𐧇 𐧈 𐧉 𐧊 𐧋 𐧌 𐧍 𐧎 𐧏 𐧐 𐧑 𐧒 𐧓 𐧔 𐧕 𐧖 𐧗 𐧘 𐧙 𐧚 𐧛 𐧜 𐧝 𐧞 𐧟 𐧠 𐧡 𐧢 𐧣 𐧤 𐧥 𐧦 𐧧 𐧨 𐧩 𐧪 𐧫 𐧬 𐧭 𐧮 𐧯 𐧰 𐧱 𐧲 𐧳 𐧴 𐧵 𐧶 𐧷 𐧸 𐧹 𐧺 𐧻 𐧼 𐧽 𐧾 𐧿 𐨀 𐨁 𐨂 𐨃 𐨄 𐨅 𐨆 𐨇 𐨈 𐨉 𐨊 𐨋 𐨌 𐨍 𐨎 𐨏 𐨐 𐨑 𐨒 𐨓 𐨔 𐨕 𐨖 𐨗 𐨘 𐨙 𐨚 𐨛 𐨜 𐨝 𐨞 𐨟 𐨠 𐨡 𐨢 𐨣 𐨤 𐨥 𐨦 𐨧 𐨨 𐨩 𐨪 𐨫 𐨬 𐨭 𐨮 𐨯 𐨰 𐨱 𐨲 𐨳 𐨴 𐨵 𐨶 𐨷 𐨸 𐨹 𐨺 𐨻 𐨼 𐨽 𐨾 𐨿 𐩀 𐩁 𐩂 𐩃 𐩄 𐩅 𐩆 𐩇 𐩈 𐩉 𐩊 𐩋 𐩌 𐩍 𐩎 𐩏 𐩐 𐩑 𐩒 𐩓 𐩔 𐩕 𐩖 𐩗 𐩘 𐩙 𐩚 𐩛 𐩜 𐩝 𐩞 𐩟 𐩠 𐩡 𐩢 𐩣 𐩤 𐩥 𐩦 𐩧 𐩨 𐩩 𐩪 𐩫 𐩬 𐩭 𐩮 𐩯 𐩰 𐩱 𐩲 𐩳 𐩴 𐩵 𐩶 𐩷 𐩸 𐩹 𐩺 𐩻 𐩼 𐩽 𐩾 𐩿 𐪀 𐪁 𐪂 𐪃 𐪄 𐪅 𐪆 𐪇 𐪈 𐪉 𐪊 𐪋 𐪌 𐪍 𐪎 𐪏 𐪐 𐪑 𐪒 𐪓 𐪔 𐪕 𐪖 𐪗 𐪘 𐪙 𐪚 𐪛 𐪜 𐪝 𐪞 𐪟 𐪠 𐪡 𐪢 𐪣 𐪤 𐪥 𐪦 𐪧 𐪨 𐪩 𐪪 𐪫 𐪬 𐪭 𐪮 𐪯 𐪰 𐪱 𐪲 𐪳 𐪴 𐪵 𐪶 𐪷 𐪸 𐪹 𐪺 𐪻 𐪼 𐪽 𐪾 𐪿 𐫀 𐫁 𐫂 𐫃 𐫄 𐫅 𐫆 𐫇 𐫈 𐫉 𐫊 𐫋 𐫌 𐫍 𐫎 𐫏 𐫐 𐫑 𐫒 𐫓 𐫔 𐫕 𐫖 𐫗 𐫘 𐫙 𐫚 𐫛 𐫜 𐫝 𐫞 𐫟 𐫠 𐫡 𐫢 𐫣 𐫤 𐫥 𐫦 𐫧 𐫨 𐫩 𐫪 𐫫 𐫬 𐫭 𐫮 𐫯 𐫰 𐫱 𐫲 𐫳 𐫴 𐫵 𐫶 𐫷 𐫸 𐫹 𐫺 𐫻 𐫼 𐫽 𐫾 𐫿 𐬀 𐬁 𐬂 𐬃 𐬄 𐬅 𐬆 𐬇 𐬈 𐬉 𐬊 𐬋 𐬌 𐬍 𐬎 𐬏 𐬐 𐬑 𐬒 𐬓 𐬔 𐬕 𐬖 𐬗 𐬘 𐬙 𐬚 𐬛 𐬜 𐬝 𐬞 𐬟 𐬠 𐬡 𐬢 𐬣 𐬤 𐬥 𐬦 𐬧 𐬨 𐬩 𐬪 𐬫 𐬬 𐬭 𐬮 𐬯 𐬰 𐬱 𐬲 𐬳 𐬴 𐬵 𐬶 𐬷 𐬸 𐬹 𐬺 𐬻 𐬼 𐬽 𐬾 𐬿 𐭀 𐭁 𐭂 𐭃 𐭄 𐭅 𐭆 𐭇 𐭈 𐭉 𐭊 𐭋 𐭌 𐭍 𐭎 𐭏 𐭐 𐭑 𐭒 𐭓 𐭔 𐭕 𐭖 𐭗 𐭘 𐭙 𐭚 𐭛 𐭜 𐭝 𐭞 𐭟 𐭠 𐭡 𐭢 𐭣 𐭤 𐭥 𐭦 𐭧 𐭨 𐭩 𐭪 𐭫 𐭬 𐭭 𐭮 𐭯 𐭰 𐭱 𐭲 𐭳 𐭴 𐭵 𐭶 𐭷 𐭸 𐭹 𐭺 𐭻 𐭼 𐭽 𐭾 𐭿 𐮀 𐮁 𐮂 𐮃 𐮄 𐮅 𐮆 𐮇 𐮈 𐮉 𐮊 𐮋 𐮌 𐮍 𐮎 𐮏 𐮐 𐮑 𐮒 𐮓 𐮔 𐮕 𐮖 𐮗 𐮘 𐮙 𐮚 𐮛 𐮜 𐮝 𐮞 𐮟 𐮠 𐮡 𐮢 𐮣 𐮤 𐮥 𐮦 𐮧 𐮨 𐮩 𐮪 𐮫 𐮬 𐮭 𐮮 𐮯 𐮰 𐮱 𐮲 𐮳 𐮴 𐮵 𐮶 𐮷 𐮸 𐮹 𐮺 𐮻 𐮼 𐮽 𐮾 𐮿 𐯀 𐯁 𐯂 𐯃 𐯄 𐯅 𐯆 𐯇 𐯈 𐯉 𐯊 𐯋 𐯌 𐯍 𐯎 𐯏 𐯐 𐯑 𐯒 𐯓 𐯔 𐯕 𐯖 𐯗 𐯘 𐯙 𐯚 𐯛 𐯜 𐯝 𐯞 𐯟 𐯠 𐯡 𐯢 𐯣 𐯤 𐯥 𐯦 𐯧 𐯨 𐯩 𐯪 𐯫 𐯬 𐯭 𐯮 𐯯 𐯰 𐯱 𐯲 𐯳 𐯴 𐯵 𐯶 𐯷 𐯸 𐯹 𐯺 𐯻 𐯼 𐯽 𐯾 𐯿 𐰀 𐰁 𐰂 𐰃 𐰄 𐰅 𐰆 𐰇 𐰈 𐰉 𐰊 𐰋 𐰌 𐰍 𐰎 𐰏 𐰐 𐰑 𐰒 𐰓 𐰔 𐰕 𐰖 𐰗 𐰘 𐰙 𐰚 𐰛 𐰜 𐰝 𐰞 𐰟 𐰠 𐰡 𐰢 𐰣 𐰤 𐰥 𐰦 𐰧 𐰨 𐰩 𐰪 𐰫 𐰬 𐰭 𐰮 𐰯 𐰰 𐰱 𐰲 𐰳 𐰴 𐰵 𐰶 𐰷 𐰸 𐰹 𐰺 𐰻 𐰼 𐰽 𐰾 𐰿 𐱀 𐱁 𐱂 𐱃 𐱄 𐱅 𐱆 𐱇 𐱈 𐱉 𐱊 𐱋 𐱌 𐱍 𐱎 𐱏 𐱐 𐱑 𐱒 𐱓 𐱔 𐱕 𐱖 𐱗 𐱘 𐱙 𐱚 𐱛 𐱜 𐱝 𐱞 𐱟 𐱠 𐱡 𐱢 𐱣 𐱤 𐱥 𐱦 𐱧 𐱨 𐱩 𐱪 𐱫 𐱬 𐱭 𐱮 𐱯 𐱰 𐱱 𐱲 𐱳 𐱴 𐱵 𐱶 𐱷 𐱸 𐱹 𐱺 𐱻 𐱼 𐱽 𐱾 𐱿 𐲀 𐲁 𐲂 𐲃 𐲄 𐲅 𐲆 𐲇 𐲈 𐲉 𐲊 𐲋 𐲌 𐲍 𐲎 𐲏 𐲐 𐲑 𐲒 𐲓 𐲔 𐲕 𐲖 𐲗 𐲘 𐲙 𐲚 𐲛 𐲜 𐲝 𐲞 𐲟 𐲠 𐲡 𐲢 𐲣 𐲤 𐲥 𐲦 𐲧 𐲨 𐲩 𐲪 𐲫 𐲬 𐲭 𐲮 𐲯 𐲰 𐲱 𐲲 𐲳 𐲴 𐲵 𐲶 𐲷 𐲸 𐲹 𐲺 𐲻 𐲼 𐲽 𐲾 𐲿 𐳀 𐳁 𐳂 𐳃 𐳄 𐳅 𐳆 𐳇 𐳈 𐳉 𐳊 𐳋 𐳌 𐳍 𐳎 𐳏 𐳐 𐳑 𐳒 𐳓 𐳔 𐳕 𐳖 𐳗 𐳘 𐳙 𐳚 𐳛 𐳜 𐳝 𐳞 𐳟 𐳠 𐳡 𐳢 𐳣 𐳤 𐳥 𐳦 𐳧 𐳨 𐳩 𐳪 𐳫 𐳬 𐳭 𐳮 𐳯 𐳰 𐳱 𐳲 𐳳 𐳴 𐳵 𐳶 𐳷 𐳸 𐳹 𐳺 𐳻 𐳼 𐳽 𐳾 𐳿 𐴀 𐴁 𐴂 𐴃 𐴄 𐴅 𐴆 𐴇 𐴈 𐴉 𐴊 𐴋 𐴌 𐴍 𐴎 𐴏 𐴐 𐴑 𐴒 𐴓 𐴔 𐴕 𐴖 𐴗 𐴘 𐴙 𐴚 𐴛 𐴜 𐴝 𐴞 𐴟 𐴠 𐴡 𐴢 𐴣 𐴤 𐴥 𐴦 𐴧 𐴨 𐴩 𐴪 𐴫 𐴬 𐴭 𐴮 𐴯 𐴰 𐴱 𐴲 𐴳 𐴴 𐴵 𐴶 𐴷 𐴸 𐴹 𐴺 𐴻 𐴼 𐴽 𐴾 𐴿 𐵀 𐵁 𐵂 𐵃 𐵄 𐵅 𐵆 𐵇 𐵈 𐵉 𐵊 𐵋 𐵌 𐵍 𐵎 𐵏 𐵐 𐵑 𐵒 𐵓 𐵔 𐵕 𐵖 𐵗 𐵘 𐵙 𐵚 𐵛 𐵜 𐵝 𐵞 𐵟 𐵠 𐵡 𐵢 𐵣 𐵤 𐵥 𐵦 𐵧 𐵨 𐵩 𐵪 𐵫 𐵬 𐵭 𐵮 𐵯 𐵰 𐵱 𐵲 𐵳 𐵴 𐵵 𐵶 𐵷 𐵸 𐵹 𐵺 𐵻 𐵼 𐵽 𐵾 𐵿 𐶀 𐶁 𐶂 𐶃 𐶄 𐶅 𐶆 𐶇 𐶈 𐶉 𐶊 𐶋 𐶌 𐶍 𐶎 𐶏 𐶐 𐶑 𐶒 𐶓 𐶔 𐶕 𐶖 𐶗 𐶘 𐶙 𐶚 𐶛 𐶜 𐶝 𐶞 𐶟 𐶠 𐶡 𐶢 𐶣 𐶤 𐶥 𐶦 𐶧 𐶨 𐶩 𐶪 𐶫 𐶬 𐶭 𐶮 𐶯 𐶰 𐶱 𐶲 𐶳 𐶴 𐶵 𐶶 𐶷 𐶸 𐶹 𐶺 𐶻 𐶼 𐶽 𐶾 𐶿 𐷀 𐷁 𐷂 𐷃 𐷄 𐷅 𐷆 𐷇 𐷈 𐷉 𐷊 𐷋 𐷌 𐷍 𐷎 𐷏 𐷐 𐷑 𐷒 𐷓 𐷔 𐷕 𐷖 𐷗 𐷘 𐷙 𐷚 𐷛 𐷜 𐷝 𐷞 𐷟 𐷠 𐷡 𐷢 𐷣 𐷤 𐷥 𐷦 𐷧 𐷨 𐷩 𐷪 𐷫 𐷬 𐷭 𐷮 𐷯 𐷰 𐷱 𐷲 𐷳 𐷴 𐷵 𐷶 𐷷 𐷸 𐷹 𐷺 𐷻 𐷼 𐷽 𐷾 𐷿 𐸀 𐸁 𐸂 𐸃 𐸄 𐸅 𐸆 𐸇 𐸈 𐸉 𐸊 𐸋 𐸌 𐸍 𐸎 𐸏 𐸐 𐸑 𐸒 𐸓 𐸔 𐸕 𐸖 𐸗 𐸘 𐸙 𐸚 𐸛 𐸜 𐸝 𐸞 𐸟 𐸠 𐸡 𐸢 𐸣 𐸤 𐸥 𐸦 𐸧 𐸨 𐸩 𐸪 𐸫 𐸬 𐸭 𐸮 𐸯 𐸰 𐸱 𐸲 𐸳 𐸴 𐸵 𐸶 𐸷 𐸸 𐸹 𐸺 𐸻 𐸼 𐸽 𐸾 𐸿 𐹀 𐹁 𐹂 𐹃 𐹄 𐹅 𐹆 𐹇 𐹈 𐹉 𐹊 𐹋 𐹌 𐹍 𐹎 𐹏 𐹐 𐹑 𐹒 𐹓 𐹔 𐹕 𐹖 𐹗 𐹘 𐹙 𐹚 𐹛 𐹜 𐹝 𐹞 𐹟 𐹠 𐹡 𐹢 𐹣 𐹤 𐹥 𐹦 𐹧 𐹨 𐹩 𐹪 𐹫 𐹬 𐹭 𐹮 𐹯 𐹰 𐹱 𐹲 𐹳 𐹴 𐹵 𐹶 𐹷 𐹸 𐹹 𐹺 𐹻 𐹼 𐹽 𐹾 𐹿 𐺀 𐺁 𐺂 𐺃 𐺄 𐺅 𐺆 𐺇 𐺈 𐺉 𐺊 𐺋 𐺌 𐺍 𐺎 𐺏 𐺐 𐺑 𐺒 𐺓 𐺔 𐺕 𐺖 𐺗 𐺘 𐺙 𐺚 𐺛 𐺜 𐺝 𐺞 𐺟 𐺠 𐺡 𐺢 𐺣 𐺤 𐺥 𐺦 𐺧 𐺨 𐺩 𐺪 𐺫 𐺬 𐺭 𐺮 𐺯 𐺰 𐺱 𐺲 𐺳 𐺴 𐺵 𐺶 𐺷 𐺸 𐺹 𐺺 𐺻 𐺼 𐺽 𐺾 𐺿 𐻀 𐻁 𐻂 𐻃 𐻄 𐻅 𐻆 𐻇 𐻈 𐻉 𐻊 𐻋 𐻌 𐻍 𐻎 𐻏 𐻐 𐻑 𐻒 𐻓 𐻔 𐻕 𐻖 𐻗 𐻘 𐻙 𐻚 𐻛 𐻜 𐻝 𐻞 𐻟 𐻠 𐻡 𐻢 𐻣 𐻤 𐻥 𐻦 𐻧 𐻨 𐻩 𐻪 𐻫 𐻬 𐻭 𐻮 𐻯 𐻰 𐻱 𐻲 𐻳 𐻴 𐻵 𐻶 𐻷 𐻸 𐻹 𐻺 𐻻 𐻼 𐻽 𐻾 𐻿 𐼀 𐼁 𐼂 𐼃 𐼄 𐼅 𐼆 𐼇 𐼈 𐼉 𐼊 𐼋 𐼌 𐼍 𐼎 𐼏 𐼐 𐼑 𐼒 𐼓 𐼔 𐼕 𐼖 𐼗 𐼘 𐼙 𐼚 𐼛 𐼜 𐼝 𐼞 𐼟 𐼠 𐼡 𐼢 𐼣 𐼤 𐼥 𐼦 𐼧 𐼨 𐼩 𐼪 𐼫 𐼬 𐼭 𐼮 𐼯 𐼰 𐼱 𐼲 𐼳 𐼴 𐼵 𐼶 𐼷 𐼸 𐼹 𐼺 𐼻 𐼼 𐼽 𐼾 𐼿 𐽀 𐽁 𐽂 𐽃 𐽄 𐽅 𐽆 𐽇 𐽈 𐽉 𐽊 𐽋 𐽌 𐽍 𐽎 𐽏 𐽐 𐽑 𐽒 𐽓 𐽔 𐽕 𐽖 𐽗 𐽘 𐽙 𐽚 𐽛 𐽜 𐽝 𐽞 𐽟 𐽠 𐽡 𐽢 𐽣 𐽤 𐽥 𐽦 𐽧 𐽨 𐽩 𐽪 𐽫 𐽬 𐽭 𐽮 𐽯 𐽰 𐽱 𐽲 𐽳 𐽴 𐽵 𐽶 𐽷 𐽸 𐽹 𐽺 𐽻 𐽼 𐽽 𐽾 𐽿 𐾀 𐾁 𐾂 𐾃 𐾄 𐾅 𐾆 𐾇 𐾈 𐾉 𐾊 𐾋 𐾌 𐾍 𐾎 𐾏 𐾐 𐾑 𐾒 𐾓 𐾔 𐾕 𐾖 𐾗 𐾘 𐾙 𐾚 𐾛 𐾜 𐾝 𐾞 𐾟 𐾠 𐾡 𐾢 𐾣 𐾤 𐾥 𐾦 𐾧 𐾨 𐾩 𐾪 𐾫 𐾬 𐾭 𐾮 𐾯 𐾰 𐾱 𐾲 𐾳 𐾴 𐾵 𐾶 𐾷 𐾸 𐾹 𐾺 𐾻 𐾼 𐾽 𐾾 𐾿 𐿀 𐿁 𐿂 𐿃 𐿄 𐿅 𐿆 𐿇 𐿈 𐿉 𐿊 𐿋 𐿌 𐿍 𐿎 𐿏 𐿐 𐿑 𐿒 𐿓 𐿔 𐿕 𐿖 𐿗 𐿘 𐿙 𐿚 𐿛 𐿜 𐿝 𐿞 𐿟 𐿠 𐿡 𐿢 𐿣 𐿤 𐿥 𐿦 𐿧 𐿨 𐿩 𐿪 𐿫 𐿬 𐿭 𐿮 𐿯 𐿰 𐿱 𐿲 𐿳 𐿴 𐿵 𐿶 𐿷 𐿸 𐿹 𐿺 𐿻 𐿼 𐿽 𐿾 𐿿 𐻀 𐻁 𐻂 𐻃 𐻄 𐻅 𐻆 𐻇 𐻈 𐻉 𐻊 𐻋 𐻌 𐻍 𐻎 𐻏 𐻐 𐻑 𐻒 𐻓 𐻔 𐻕 𐻖 𐻗 𐻘 𐻙 𐻚 𐻛 𐻜 𐻝 𐻞 𐻟 𐻠 𐻡 𐻢 𐻣 𐻤 𐻥 𐻦 𐻧 𐻨 𐻩 𐻪 𐻫 𐻬 𐻭 𐻮 𐻯 𐻰 𐻱 𐻲 𐻳 𐻴 𐻵 𐻶 𐻷 𐻸 𐻹 𐻺 𐻻 𐻼 𐻽 𐻾 𐻿 𐼀 𐼁 𐼂 𐼃 𐼄 𐼅 𐼆 𐼇 𐼈 𐼉 𐼊 𐼋 𐼌 𐼍 𐼎 𐼏 𐼐 𐼑 𐼒 𐼓 𐼔 𐼕 𐼖 𐼗 𐼘 𐼙 𐼚 𐼛 𐼜 𐼝 𐼞 𐼟 𐼠 𐼡 𐼢 𐼣 𐼤 𐼥 𐼦 𐼧 𐼨 𐼩 𐼪 𐼫 𐼬 𐼭 𐼮 𐼯 𐼰 𐼱 𐼲 𐼳 𐼴 𐼵 𐼶 𐼷 𐼸 𐼹 𐼺 𐼻 𐼼 𐼽 𐼾 𐼿 𐽀 𐽁 𐽂 𐽃 𐽄 𐽅 𐽆 𐽇 𐽈 𐽉 𐽊 𐽋 𐽌 𐽍 𐽎 𐽏 𐽐 𐽑 𐽒 𐽓 𐽔 𐽕 𐽖 𐽗 𐽘 𐽙 𐽚 𐽛 𐽜 𐽝 𐽞 𐽟 𐽠 𐽡 𐽢 𐽣 𐽤 𐽥 𐽦 𐽧 𐽨 𐽩 𐽪 𐽫 𐽬 𐽭 𐽮 𐽯 𐽰 𐽱 𐽲 𐽳 𐽴 𐽵 𐽶 𐽷 𐽸 𐽹 𐽺 𐽻 𐽼 𐽽 𐽾 𐽿 𐾀 𐾁 𐾂 𐾃 𐾄 𐾅 𐾆 𐾇 𐾈 𐾉 𐾊 𐾋 𐾌 𐾍 𐾎 𐾏 𐾐 𐾑 𐾒 𐾓 𐾔 𐾕 𐾖 𐾗 𐾘 𐾙 𐾚 𐾛 𐾜 𐾝 𐾞 𐾟 𐾠 𐾡 𐾢 𐾣 𐾤 𐾥 𐾦 𐾧 𐾨 𐾩 𐾪 𐾫 𐾬 𐾭 𐾮 𐾯 𐾰 𐾱 𐾲 𐾳 𐾴 𐾵 𐾶 𐾷 𐾸 𐾹 𐾺 𐾻 𐾼 𐾽 𐾾 𐾿 𐿀 𐿁 𐿂 𐿃 𐿄 𐿅 𐿆 𐿇 𐿈 𐿉 𐿊 𐿋 𐿌 𐿍 𐿎 𐿏 𐿐 𐿑 𐿒 𐿓 𐿔 𐿕 𐿖 𐿗 𐿘 𐿙 𐿚 𐿛 𐿜 𐿝 𐿞 𐿟 𐿠 𐿡 𐿢 𐿣 𐿤 𐿥 𐿦 𐿧 𐿨 𐿩 𐿪 𐿫 𐿬 𐿭 𐿮 𐿯 𐿰 𐿱 𐿲 𐿳 𐿴 𐿵 𐿶 𐿷 𐿸 𐿹 𐿺 𐿻 𐿼 𐿽 𐿾 𐿿 𐻀 𐻁 𐻂 𐻃 𐻄 𐻅 𐻆 𐻇 𐻈 𐻉 𐻊 𐻋 𐻌 𐻍 𐻎 𐻏 𐻐 𐻑 𐻒 𐻓 𐻔 𐻕 𐻖 𐻗 𐻘 𐻙 𐻚 𐻛 𐻜 𐻝 𐻞 𐻟 𐻠 𐻡 𐻢 𐻣 𐻤 𐻥 𐻦 𐻧 𐻨 𐻩 𐻪 𐻫 𐻬 𐻭 𐻮 𐻯 𐻰 𐻱 𐻲 𐻳 𐻴 𐻵 𐻶 𐻷 𐻸 𐻹 𐻺 𐻻 𐻼 𐻽 𐻾 𐻿 𐼀 𐼁 𐼂 𐼃 𐼄 𐼅 𐼆 𐼇 𐼈 𐼉 𐼊 𐼋 𐼌 𐼍 𐼎 𐼏 𐼐 𐼑 𐼒 𐼓 𐼔 𐼕 𐼖 𐼗 𐼘 𐼙 𐼚 𐼛 𐼜 𐼝 𐼞 𐼟 𐼠 𐼡 𐼢 𐼣 𐼤 𐼥 𐼦 𐼧 𐼨 𐼩 𐼪 𐼫 𐼬 𐼭 𐼮 𐼯 𐼰 𐼱 𐼲 𐼳 𐼴 𐼵 𐼶 𐼷 𐼸 𐼹 𐼺 𐼻 𐼼 𐼽 𐼾 𐼿 𐽀 𐽁 𐽂 𐽃 𐽄 𐽅 𐽆 𐽇 𐽈 𐽉 𐽊 𐽋 𐽌 𐽍 𐽎 𐽏 𐽐 𐽑 𐽒 𐽓 𐽔 𐽕 𐽖 𐽗 𐽘 𐽙 𐽚 𐽛 𐽜 𐽝 𐽞 𐽟 𐽠 𐽡 𐽢 𐽣 𐽤 𐽥 𐽦 𐽧 𐽨 𐽩 𐽪 𐽫 𐽬 𐽭 𐽮 𐽯 𐽰 𐽱 𐽲 𐽳 𐽴 𐽵 𐽶 𐽷 𐽸 𐽹 𐽺 𐽻 𐽼 𐽽 𐽾 𐽿 𐾀 𐾁 𐾂 𐾃 𐾄 𐾅 𐾆 𐾇 𐾈 𐾉 𐾊 𐾋 𐾌 𐾍 𐾎 𐾏 𐾐 𐾑 𐾒 𐾓 𐾔 𐾕 𐾖 𐾗 𐾘 𐾙 𐾚 𐾛 𐾜 𐾝 𐾞 𐾟 𐾠 𐾡 𐾢 𐾣 𐾤 𐾥 𐾦 𐾧 𐾨 𐾩 𐾪 𐾫 𐾬 𐾭 𐾮 𐾯 𐾰 𐾱 𐾲 𐾳 𐾴 𐾵 𐾶 𐾷 𐾸 𐾹 𐾺 𐾻 𐾼 𐾽 𐾾 𐾿 𐿀 𐿁 𐿂 𐿃 𐿄 𐿅 𐿆 𐿇 𐿈 𐿉 𐿊 𐿋

2. Paleo-Hebrew on Ancient Coins



Coinage was introduced to the Holy Land around 500-400 BCE. Coins of various types, whose designs were used throughout the Mediterranean, have been found with the "mint mark" of Judea. Several also use a lily to represent Jerusalem. Israel's new sheqel coin, introduced in 5745 (1985), portrays a lily with the inscription שֶׁקֶל (in modern Hebrew, שֶׁקֶל) Judea. It was based on a small silver coin of the Persian occupation (c. 4th century BCE), though the original has the lily was on one side and the inscription on the other side. This coin was designed by Victor Huster.

Jewish coinage was first introduced by the Hasmoneans and was continued under the Herodians (140 BCE - 70 CE). These coins were issued under the authority of the Hellenist and Roman overloads, however. The first coins of an independent Jewish government were not issued until the War Against Rome (66-70 CE). The Israeli 50 sheqalim coin and equivalently-valued 5 agrot coin portray a copper pruta of year four of the War Against Rome (69/70 CE). The coin portrays a *lulav* (palm, willow, and myrtle branches) and two *etrogim* (citrons), used in ceremonies during the harvest festival *Sukoth*. At top is the inscription שְׁנַת אַרְבַּע (in modern Hebrew, שְׁנַת אַרְבַּע) Year Four. The 50 sheqalim was among the last issues of the old sheqel coinage. It was issued for circulation in brass in 5744 and 5745 (1984-5). During the coinage reform of 5745 (1985), it was replaced by the much smaller brass 5 agrot, which bore an identical obverse design. They were designed by Gabriel Neumann.



An ancient silver half sheqel coin of the third year of the War Against Rome (68/9 CE) graces both the copper-nickel half lira of 5721 and 5722 (1961-2) and the 27mm silver medal of 1984. The half sheqel represents the tax paid in ancient times for the maintenance of the Temple in

Jerusalem. In ancient Persia, the vizier Haman offered to pay mobs to commit genocide against the Jews (*Esther* 3:9). The Jews used the Temple Tax to counter the offer; however, this became unnecessary when the Persian King Akhashverus gave the Jews permission to defend themselves. The defeat of Haman is celebrated in the holiday *Purim*, which became the day the Temple tax was collected. Today many Jews still donate a half sheqel to institutes of Jewish learning at Purim time. The 1961-2 half lirot and 1984 silver medal were issued to commemorate Purim and to be used for donations. The half sheqel portrayed on these commemoratives has a cup with the inscription $\text{ז'ל א'ל'l' (in modern Hebrew, חצי השקל ש.ג.) *half sheqel yr 3*. The commemorative coins were designed by Rothschild and Lippmann, and were minted in Utrecht, the Netherlands. The medal was designed by Ya'akov Enyedi, and struck by the Jerusalem mint.$



Sheqel coins of the War Against Rome are portrayed on the silver pidyon haben commemorative I£10s of 5733-5 (1973-5). Each coin portrays 5 coins. Two reverses are shown, each with a branch of three pomegranates, but with these different inscriptions which both translate as *Holy Jerusalem*: ז'ל א'ל'l' (in modern Hebrew, ירושלם קדשה) and $\text{ז'ל א'ל'ל'ל'ל'ל'ל'ל'ל'ל'ל'ל'ל'ל'ל'ל'ל'l'}$ (in modern Hebrew, ירושלים קדושה). The three remaining sheqalim portray obverses of different years. They all have a cup with the inscription $\text{ז'ל א'ל'ל'ל'ל'ל'ל'l'}$ ז'ל א'ל'ל'ל'ל'l' (in modern Hebrew, שקל ישראל) *Sheqel of Israel*. Above the cup is the year of issue. The first year uses the first letter of the aleph-beyt פ (א). The second and third years use the abbreviation W for year (שנת shanat) followed by the letter ב (ב) for the second year or ג (ג) for the third year. The Bible states that all first borns belong to God (Exodus 34:20, Numbers 18:16), and that first-born sons must be redeemed from the Temple for five sheqalim of silver. These pidyon haben coins were issued for use in the redemption ceremony

This same sheqel was incorporated into the logo of the American Israel Numismatic Association (AINA), when it was founded in 1967. The logo was designed by Nathan Sobel, which includes the coin with the Paleo-Hebrew inscription שקל ישראל ש.ב. (in modern Hebrew, 'שקל ישראל ש.ב.') *Sheqel of Israel, yr 2*. In 1982, the logo was changed to include a sheqel of year three, indicated by ש.ג. (ש.ג.) above the cup. The AINA was founded to encourage the study and collecting of numismatic items of the Holy Land, and has thousands of members worldwide. Most medals of the organization include its logo.



Yet another medal which portrays a sheqel of the War Against Rome was commissioned in 1975 by the International Hobby Exhibition held that year in Tel Aviv. The obverse shows a globe encircled by flags, and the reverse shows four collectibles: a painting, a piece of pottery, a sculpture, and the afore-mentioned coin. The sheqel bears the inscription שקל ישראל ש.ד. (in modern Hebrew, 'שקל ישראל ש.ד.') *Sheqel of Israel, yr 4* (69/70 CE). The medal was sold by the exhibition committee after the exhibition to help defray its costs. It was designed by Eylat Ziv, and minted in tombac (jewellers bronze), silver, and gold by Moshe Hecht of Tel Aviv.

The first Israeli medal to contain Paleo-Hebrew was issued in 1960 to commemorate the discovery of several papyri letters of Shimon Bar Kokhba. Bar Kokhba was the leader of the last revolt by the Jews against the Romans (132-135 CE). The obverse portrays the expedition site, and the reverse portrays the bundle of letters and a coin issued by Bar Kokhba. It has the inscription שמועון נשיא ישראל (in modern Hebrew, 'שמועון נשיא ישראל') *Shimon Leader of Israel*. The medal was designed by Ya'akov Zim and minted in bronze by Kretschmer in Jerusalem. Restrikes in silver (1961) and tombac (1976) were also issued.



In 1965, Israel inaugurated a series of nine 45mm medals that commemorated mint cities in ancient Israel. Each of these medals shows a design symbolic of the city on the obverse, and a replica of a coin issued in that city in ancient times on the reverse. This series was completed in 1966 with a medal commemorating Israel's capital, Jerusalem. The coin portrayed is a silver sheqel issued by Bar Kokhba in the first year of his revolt against Rome (132/3 CE). It portrays a stylized facade of the Temple in Jerusalem, which had been destroyed by the Romans 62 years before, surrounded by the Paleo-Hebrew inscription 𐤅𐤋𐤓𐤁𐤀𐤂 (in modern Hebrew, ירושלם) *Jerusalem*. The reverse was designed by Alex Berlyne, and the medals were struck in bronze, silver, and gold by S. Kretschmer and Sons in Jerusalem. The same design was also used three years later for the American Israel Numismatic Association tour medal.

3. Modern Paleo-Hebrew Inscriptions

The silver 5723 (1963) anniversary commemorative I£5 celebrates Israeli shipping, and is the first modern Israeli numismatic item to bear a Paleo-Hebrew inscription that was not taken directly from an antique. The obverse portrays an ancient ship, as portrayed on the wall of a Hasmonean tomb in Jerusalem. Below is the inscription $\text{𐤅𐤋𐤓𐤁𐤀𐤂 𐤅𐤋𐤓𐤁𐤀𐤂 𐤅𐤋𐤓𐤁𐤀𐤂 𐤅𐤋𐤓𐤁𐤀𐤂}$ (in modern Hebrew, $\text{ש. ט"ו לחרות ישראל}$) *Yr 15 of Israel's freedom*. The designer stated that the inscription was made in Paleo-Hebrew so that the wording and script would be the same as the coins of the Bar Kokhba Revolt. In accordance with Jewish custom, the number 15 is represented as 9 + 6, rather than 10 + 5, to avoid replicating part of God's holy name (the Tetragrammaton). They were designed by Yitzak Behar and struck in Rome, Italy.

Paleo-Hebrew inscriptions also appear on the edge of Israeli anniversary commemoratives. Israel's first commemorative coin was issued in 1958, in honor of her tenth anniversary of independence. Since then, Israel has issued an independence commemorative every year. All of these coins contain the edge inscription, $\times\text{זצחז} \quad \times\text{ש}$ זפחז (in modern Hebrew, למדינת ישראל שנת Year of $\text{the State of Israel}$). Starting with the 5739 (1979) issue (designed by Asher Kalderon), this inscription has appeared in the Paleo-Hebrew aleph-beyt, instead of modern Hebrew.



The last medal to use a Paleo-Hebrew legend, was also the first to include a full-color silk-screen reproduction of a painting. It honors the memory of Rabbi Isaac Luria, a famous Kabbalist mystic of 16th century Safed. The obverse has a painting of three Kabbalists reaching out for the Messiah, with the Paleo-Hebrew inscription זשחז (המשיח) *the Messiah* (lit. *the Anointed One*); and the reverse has a woman and man with interlaced arms and the inscription *Everlasting Love* in English, Hebrew (אהבת עולם), and Paleo-Hebrew ($\text{שחז} \times\text{פחז}$). Kabbalah uses the physical union of man and woman as a symbol for the Messianic Age, and the re-uniting of the transcendent God (*El*) and the imminent God (*Shekhina*). In Kabbalah, *El* is God's male principle, and the *Shekhina* is God's female principle.



Modern Israel's use of Paleo-Hebrew has evolved from the simple portrayal of ancient artifacts, to the use of new legends in the old aleph-beyt; from commemorative medals and coins available only to a small number of collectors, to trade coinage used by millions of Israelis. All signs point to an even greater use of Paleo-Hebrew by Israel in the future.

CLUB



BULLETIN

DONNA J. SIMS N.I.G. Editor

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INS OF BROWARD: In the absence of president Jerry Cohen, Rabbi Bob Ilson conducted the meeting. The discussion topic was Hanukka and it curiosa. For show & tell members were asked to bring anything related to Hanukka including candle-abras. Show & Tell and a raffle was held at the December meeting with Irving Rudin presiding. Sylvia Haffner Magnus, in the absence of the president, has issued the newsletter for the last two months.

INS OF CLEVELAND: For the November meeting a slide presentation entitled "Israel's History as Related by Her Coins and Medals" was shown for the program. This slide lecture is about both ancient and modern Israeli coinage as well as the interrelationship between the two. Written in the newsletter was a write-up on the 1966 Kennedy Memorial commission medal marking the dedication and inauguration of the Kennedy Memorial in Jerusalem.

INS OF LONG ISLAND: Discussion topics for the November mtg were Chanukah, Thanksgiving Day, military and new acquisitions. In lieu of the regular meeting in December a special Chanukah dinner was held at Mazur's restaurant.

ISRAEL COIN CLUB OF LOS ANGELES: Ben Abelson narrated a slide program at the Nov meeting. In December a special holiday party was held at the home of the Rosses. The January meeting, rain and all, was well attended (even yours truly was there). Everyone participated with something to say. David Gursky will speak at the April meeting on his recent archaeological excursion in Israel last summer. He started to tell us about it but we all were so interested that he was asked to make his trip recollections into a program. The regular March meeting will not be held due to the Los Angeles Marathon street blockage.

INS OF LOS ANGELES: As a follow-up to October's program on "Coinage of the Bible Days 400 BC - 200 AD", an ANA slide program entitled "Coins of Christian Imperial Rome" was narrated by Paul Borack at the November mtg. The annual holiday party was held in December with a buffet & special prizes (must admit I won three). Yaakov Mead, one of INSLA's newer members, lectured on "Israel Commemorative Coins: Art, Sentiments, History and Investment" at the January meeting.

INS OF MICHIGAN: Florence Schook was the installing officer at the annual installation dinner meeting held in November. The January program featured something new where everyone could participate. Each person was to bring a numismatic or Judaic question. Answers were found during discussion.

INS OF NEW YORK: Discussion on the varieties of the Agora series, Judea Capta-Ceasaria, 1968 paper, Tiberias, Beth She'an and Ceasaria medals & tokens was held at the Nov mtg. For December numismatic examples of Jewish architecture, background coinage of Roman non-Judea Capta, 1973 paper. English & French examples of Jewish numismatics in January.

INS OF SAN FERNANDO VALLEY: Ya'akov Mead spoke on "Yesterday, Today and Tomorrow - an Analysis of Israel Coinage" at the November mtg. It is great that this group has reformed. Mtgs are held on 4th Tues at 8pm in Woodland Hills.

INS OF SAN GABRIEL VALLEY: The annual holiday celebration & buffet was held in December. Jerry Yahalom presented a slide program on the history and celebration of Hanukkah and Israel's Hanukkah coins for the program. INSSGV has been busy, along with the other area INS groups, in working on the Golden State Coin Show which was held Jan 31 - Feb 2.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY: The annual December banquet was held this year at Lou Siegel's Restaurant. Newly elected president Barry Yarkin presided at his first meeting in January; Philip Sperber is newsletter editor.

COMMENTS FROM DJS: From a reader: would like Israel masonic medals & latest club tokens. (Contact me if interested.) Hope many of you will be able to participate in the AINA Tour this year. Some of my most fondest memories are of my trips to Israel. Have a safe trip. I know I mention this each time, but attending & participating in your club meetings is very important. Be well, be happy. . . . 



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